

Salt Lake Democrat.

TUESDAY, SEPTEMBER 25, 1906

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ALFALFA YOUNG, EDITOR.

THE TRIALS.

To-day is the day set for the trials of a number of prominent polygamists on the charge of unlawful cohabitation. The question which a great many are asking themselves is, What course will these leading Mormons take? For a long time it was thought that the course that Bishop Sharp might take would be the one usually followed. What his course has been all know, and it is one that all who are not in favor of breaking the laws favor. But that course met with a severe condemnation from Mr. Sharp's co-religionists, and the papers of his church not upon him as though he was a wild beast whose very presence in the community was a source of danger. In this course of condemnation for those who obey the law and laudation for those who disobey it, the *Deseret Evening News* took the lead but was largely followed by all the church papers. In all the history of Utah there was never such a din raised for disobedience to the law as since Mr. Sharp promised to obey it. That din was raised that any who were inclined to follow Mr. Sharp's example might be frightened out of any such inclination; and we believe the din has succeeded in its object; but this can only be determined by the result of the trials, which begin to-day. If the men who are to be arraigned to-day choose to suffer imprisonment in preference to promising obedience to the law, let them go to prison, and let the law go on and be vindicated. But the fact of imprisonment on the ground of martyrdom, and what is the cause for the martyrdom? The men broke a law of their country knowingly and wilfully, and when the law comes for its vindication and they are punished, they term it martyrdom. Let them term it what they choose, but what they term it should in no way affect the enforcement of the law. If a man may do one thing in defiance of the law, he may do another, and if an indulgence should be given to one who breaks the law, it should be given to another who breaks the law. If laws are not to be respected and enforced, they should be abolished and let each protect himself. It has got to that pass in Utah that the laws against polygamy and unlawful cohabitation should be rigidly enforced, or those laws should be abolished. The people here think that the United States will get tired of enforcing the laws, and will ease. Such may be the case, but we doubt it. Did the people of Utah ever for a moment think that perhaps if the laws were persistently and unceasingly vindicated they themselves might get tired of the struggle? If the suppression of polygamy and unlawful cohabitation to Utah is only to be accomplished by the process of attrition, very well, but let the attrition go on and see whether the larger or the smaller body will be worn away first. But it is frequently said that there will be much suffering consequent upon the enforcement of the law. That is true, but in the great majority of polygamy cases have not the men entered in to the relation since it was made unlawful? Is there a man in Utah Territory to-day who believes that Congress were to grant universal amnesty to all polygamists in Utah and all the United States Territories on the condition that no more polygamous marriages were to be formed, although those already formed were to be allowed to continue in statu quo, that the people here would give an honest promise not to celebrate or form any more polygamous marriages? They might make the promise, but it is very doubtful whether they would be sincere in observing it. The Mormon people would look upon it as another sign of weakness in the Government, another interference by God in their behalf. We have heard Mormons say that they had a contempt for the United States because of its vacillating, pusillanimous treatment of the Mormon question. They have looked upon leniency as weakness and dislike to resort to strong measures as fear. They look upon the stringent enforcement of the law to-day merely as a spasmodic effort which will shortly cease. They admit that the effort has been prolonged more than usual, and they ask among themselves how long it is going to last, and the answer they make to themselves is that the present condition of things cannot last always, and that soon God must display His hand to protect His people. It is the hope of having this hand shortly displayed that various men are now suffering the full penalty of the law to promising any obedience to it. None would wish to deprive them of that hope, but we would wish that they might see that such hopes are vain. So long as men suffer imprisonment such hope is a blessing to them, but such hope does not repay law or uphold prison bars. But a great many are not sustained by any such lofty feelings. They have placed themselves in a box, so to speak, and they dare not extricate themselves therefrom for fear of the condemnation and reprimand they will have to encounter from those who have been their box-companions. They are in that frame of mind described by Hamlet,

"Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, Or to take arms against a sea of troubles, And by opposing, end them?"

That very aptly described their mental condition, and what their decision will be it is hard to say, they themselves not knowing. The majority of men can better stand physical suffering than mental suffering, and they prefer imprisonment to the slings and arrows of those with whom they have for long years, or

perhaps a life, been associated. It is the intensity of this feeling of moral boycotting in the Mormon church which makes the members thereof fear to meet it. Whenever a man turns from the Mormon church, or acts independently where the church has a policy to pursue, the whole influence and power of the church is turned against him. The members having long rendered a willing obedience, the church exacts it whenever a member desires to act on his own responsibility; and the church is usually powerful enough to enforce this obedience. In the majority of cases a member's temporal welfare is so dependent upon the good will of the church that he dare not offend the church. Couple the fear of social ostracism and the pointing of the finger of scorn at a man, together with the fear of a loss of temporal prosperity, and we have a very good reason for much of the martyrdom now being indulged in. When the people of Utah recognize that their church is not all-powerful in temporal matters they will begin to render voluntary obedience to the law whether the church approves of such a course or not. To show them that their church is not all-powerful the law must be enforced whether prominent men expect to create a sentiment in the public mind in their favor or not by going to prison. And if the laws are inadequate to the case they should be so amended as to be adequate. The martyr period, if the law is steadily enforced, will cease within a year or two at most.

ECONOMIC ORNITHOLOGY.

Congress, in response to a memorial by the American Ornithologists' Union, and through the efforts of others interested in ornithology, has established a branch of Economic Ornithology as a part of the Division of Agriculture. This branch has been put in charge of Dr. C. Hart Merriam, one of America's leading ornithologists. The branch has been established for the purpose, principally, of investigating the food-habits of birds, but will include the gathering of data bearing upon the migration and geographical distribution of birds throughout the United States. The importance of the subject is much greater than is generally supposed. All who have ever made any study of botany know the important part which birds perform in the distribution of seeds and the modification of the flora of a country. The important work which birds perform in this direction is nowhere better illustrated than in Wallace's Malay Archipelago and in some of Darwin's works. Birds are to the distribution of seeds what bees and insects are to the distribution of pollen; only the field of the bird is far wider than that of the bee.

Prof. C. V. Riley in his circular desires especially to learn of the presence and habits of the "English Sparrow," that pest of the town, in the Southern States and the region west of the Mississippi. There is no native or domesticated bird that has caused half so much discussion as to its merits and demerits as this same "English Sparrow."

The influence of birds upon insects which destroy crops of various kinds is well known to every farmer. The farmer also knows that many birds are the enemies of his crops, and it is to determine such questions as these, where are birds beneficial and where are they harmful, that the branch of Economic Ornithology has been established. As all know, birds feed upon animal or vegetable matter or both, and such feeding must either be beneficial or prejudicial to the interests of mankind. So the food of birds necessarily varies with the change of seasons, and young birds very frequently eat food that adults do not. It is to obtain information on all these subjects that the circular referred to is sent out. Among some of the questions to which special and definite answers are desired, are the following:

Has the Common Crow been observed to catch young chickens or to steal eggs? Has it been observed to eat corn or other cereals in the field? If so, how long after planting, and how extensive was the injury done? Has the crow been observed to feed upon injurious insects? If so, what kind of insects were destroyed, and to what extent?

Has the Crow Blackbird or Grackle been observed to carry off the young of the Robin or of other small birds, or to destroy their eggs? When breeding near the house, has it been observed to drive off small birds (such as Robins, Bluebirds, etc.) which had previously made their abode on the premises? Has it been observed to eat corn or other cereals in the field? If so, how long after planting, and how extensive was the injury done? Has the Crow Blackbird been observed to feed upon injurious insects? If so, what kinds of insects were thus destroyed, and to what extent?

Has the naturalized exotic, the so-called "English Sparrow," been observed to drive off any of our natural birds? If so, what species were so expelled from their former haunts? Has this Sparrow been observed to feed upon cereals or other farm crops? If so, what kinds were injured and to what extent?

Has the "English Sparrow" been observed to feed upon or wantonly injure grapes or other fruits? If so, to what extent? What measures, if any, have been adopted to remedy the evil?

What birds, if any, have been observed to feed upon the canker worm, army worm, tent caterpillar, cut-worm, cotton worm, cabbage worm, currant worm, Rocky Mountain locust, or other grasshoppers, periodical locust (Cicada), Colorado potato-beetle, chimney fly, Hessian fly, or other noxious insects?

What birds are considered to be injurious to crops and small fruits, and what kinds are regarded as beneficial? On what facts are these opinions based? Has any kind of bird been observed to feed upon the honey bee? If so, what species and how extensive has been the injury?

We have quoted these questions rather extensively that our readers may know

the scope of the information desired, and that an interest may be created in the subject. Any desiring to aid in this really good work can obtain further information and the printed questions, with blanks for answering, from Dr. C. Hart Merriam, Ornithological Agent, Department of Agriculture, Washington, D. C. The matter is one of vital importance to every farmer and fruit-grower in the Territory, and to all who are interested in bird life.

"THE SHIELD OF FAITH."

Such is the heading of a sheet that was handed around the streets this morning. Here is what it says:

SUGGESTIVE ANECDOTES.

After Bishop Crammer, to save his life, had signed an oath Recanting his Religious Faith, he was made so Miserable by his own act of Cowardice that he begged for Death. And when he was to be hanged at the Stake for renouncing his Forbidden Belief, he first thrust the Hand with which he had signed the Recantation, into the Flames, and, as it was being Consumed, he cried: "Unworthy Right Hand!"

When Protestantism was Heresy in England, a Man who had assumed to be a Leader in the Reformation, being alarmed at the Dangers menacing him, Abjured his Faith, and signed a paper, "In the Popular Party, Dressed in his Furry and Fine Linen, he subsequently met out of his Old Associates, who were struggling against Poverty and Persecution. The Recanter said: "That's an Old and Shabby Coat you wear." "Yes," replied the Heretic, "but it has Never been Turned."

On the right hand of this was the picture of a man, generally thought to mean Bishop John Sharp, although a most beastly caricature. Above it was this:

Sentenced to pay a Fine of \$300.00 and give a Pious.

Below it was this:

"I am at Liberty. Don't I Look Happy?"

On the face is depicted all the misery that remorse can paint, and the whole countenance is sour and moody.

On the right hand of the "anecdotes" was the picture of a man generally supposed to be Francis A. Brown, of Ogden. Over it was this:

Sentenced to pay a Fine of \$300.00 and to Suffer Six Months of Imprisonment.

Under the picture was this:

"I am in Prison. Yet I am Free!"

The face is meant to indicate absolute joy, joy even to hilarity.

This is the new method of intimidating all who think of obeying the Edmunds law, but what its effect will be it is hard to say. A man who would be intimidated by such means ought to be in prison.

In the Century for October among the more interesting subjects to be discussed under the head of "Topics of the Time" will be one entitled "North and South." In this direction the Century has always occupied advanced ground, and all its efforts have been for peace. The space usually taken up by the War Series will be devoted to articles and illustrations relating in a very timely and important way to the life and services of General Grant. The October number will have the ninth installment of Henry James' "The Bostonians," while W. D. Howells will have an illustrated article on "Tucson Cities." Among other illustrated articles will be one by Mrs. Lizzie W. Champney on "The Haunts of American Artists." The number bids fair to be an exceedingly interesting one.

St. Nicholas for October is a very interesting number, interesting even to those who have long since ceased to be children. The frontispiece, "Friends or Foes" is really a beautiful thing. Frank R. Stockton has a very interesting story entitled "The Griffin and the Minor Canon." Arlo Bates' "Those Clever Greeks" is a very interesting piece, and the illustrations will give the young folks a very good idea of Greek architecture. The whole number will be found interesting, and its contents will be eagerly devoured by the children.

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